AN

APOLOGY

FOR THE

QUAKERS:

Wherein is shewed,

How they Answer the Chief Principles of the LAVV, and Main Ends of GOVERNMENT.

With SEVERAL

REASONS

Why they deserve the LIBERTY of their CONSCIENCES in the WORSHIP of GOD.

For all Magistrates and Rulers to consider of, lest they pervert Justice, and provoke the Lord to displeasure.

By a Lover of Mercy and Truth, *J. Crook.*

Those whom Lust, Fear, and Wrath controul,
Scarce know their Body from their Soul.

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An APOLOGY *for the* QUAKERS.

THis People hath been every where ſpoken againſt, as thoſe that turn the World up-ſide down, and are different in life and manners from the people of the Nations: but time and experience hath made many to know them better, for they begin to be underſtood, and only to be hardly thought of in thoſe places, and by thoſe perſons that know them not; it being alwayes incident to man, *to ſpeak evil of things he knows not*, becauſe he cannot endure to have any to outſhine or go beyond his knowledge; and therefore what he wants in Worth and Virtue, he ſtrives to make up by Force and Wrath, though thereby he can never *work the Righteouſneſs of God*. But as *Cain* thought to get up by removing *Abel* out of the way, and to eſtabliſh his Form, by taking away his life that was in the Power; ſo have all done ever ſince that have gone in the way of *Cain*. And yet, though *Abel* was killed, *Cain* could not enter into God's favour, *while ſin lay at his door*: for, Form without Power will never be accepted with God, however it may be cryed up by men.

This Peoples Principles are now well known; and the more, becauſe they have been ſo much oppoſed and often tryed, even from the Miter-cap unto the Curats-coat, beſides the laſhes by the way from by-ſtanders and lookers-on, as well as from thoſe that eſteem themſelves unqueſtionably Orthodox in their Judgments and Practices. Yet have this People ſtood when many have fallen, and by their tryals both their Principles and Practices come to ſhine the more, and the better to be approved; as if to them *to dye were gain, and to live were Chriſt*.

That this People deſerve to have the Liberty of their Conſciences, to worſhip God according to his perſwaſion in their hearts, may appear by what hereafter follows.

Firſt, Becauſe of their *Principle*, which is *Light*, and that leads them *to do unto all men as they would be done unto*. And this Principle and *Grace*, they affirm, *appears unto all men*, though few follow it; yet is it every man's duty to be ſubject unto its requirings:

quirings: and those that are faithful unto it, it keeps them in all tryals, whereby they are upheld when others fall.

2dly, Because of their *Practices*, being *such as become the Gospel*; not *vain-talkers* like many others, but *holy livers*; not *hearers only*, but *doers*, their words being Laws unto them, proceeding not from a vain customary form, but from a considerate and pondrous spirit, first weighed and then spoken forth: and such words never become a burden to the speakers of them, though hard to be digested by an unsavoury mind in the hearers. But their Practices are so well known, that Fairs and Markets proclaim them, as well as Shops and Trades, besides the experiences of Landlords from their Tenants, as well as Relations both near and more remote, with their demeanour both in sickness and health, poverty and riches, liberty and restraint, without murmuring at the hand which strikes. I need say no more to manifest their Practices, they being known from the hoary head unto the youthful dayes, and from the chiefest Ruler unto the meanest Subject, it being all one to them, with whom they have to do, either child or experienc'd age, *Righteousness being the girdle of their loins, and Truth and Uprightness the square and line of all their actions.*

3dly, They deserve Liberty, because of *their faithful Testimony against the Wickedness, Injustice, Oppressions and Cruelties of the persons, places and times in and among whom they have lived*, even ever since they have been a People unto this day; though hitherto they have suffered deeply for the same, as the Righteous have alwayes done, who, *by departing from iniquity*, and bearing witness against it in whomsoever it appeared, *made themselves a prey.*

4thly, If Liberty should be denied them, experience teacheth that they will meet to worship God, (which argues that both their Faith and Constancy comes from him) unless hindred by Banishment, Death, or Imprisonment: and experience sheweth, by what of this kind hath already been exercised towards them, how their number is encreased, and a spirit of pity and compassion is raised up in the hearts of people towards them. Besides, their *usefulness in the Common-wealth*, they being known to be both laborious themselves, and encouragers of others there-

thereunto, may be another reaſon why they deſerve Liberty. For may it not well be ſuppoſed, that the denying of Liberty of Conſcience unto *Quakers* and others, is one cauſe why Trade is ſo decayed, and Diſcontents encreaſed? and can that place or Country be long-liv'd where Trade decayes, Trade being unto a Kingdom or Country, as meat is unto the ſtomach? And what danger *England* is in upon this account, it concerns the Rulers to look unto, before the diſeaſe be incurable.

5thly, They deſerve Liberty, becauſe they both anſwer *the Principles of the Law*, and *the Ends of Government*.

The main Principles of the Law are theſe three; *Honeſte vivere*; *Tribuere ſuum cuique*; *Neminem ladere*: *i. e.* To live well; To pay every man his own; And to hurt no man.

For their living well, it is manifeſt unto all that know them, and have to do with them, of which I have ſpoken before: And therefore the Law is abuſed, when Liberty is given to Crows, and Doves puniſhed.

Dat veniam Corvis, vexat cenſura Columbas. Juven.

And this practice doth make Laws like Spiders webs,

That catch the Flyes, but let the Waſps go free;
Favours the Ill, when Juſt impriſon'd be.

For their paying to every man his own, let Landlords ſpeak for their Tenants, and Maſters and Servants each for other, with all others with whom they deal or have to do.

For their hurting no man, it is as manifeſt, in that they are hurt by all; and the more, becauſe they follow Chriſt's example, *When they are reviled, not to revile again*: and therefore can they not be juſtly charged unto this day with hurting any, either in their Perſons, Eſtates, or Liberties, though many have watched for their halting.

The chief Ends of Government are theſe four:

Firſt, *To prevent Oppreſſions*, To limit and reſtrain the exceſſive Power and Violence of Great-men, To open the paſſages of Juſtice, with indifferency towards all.

2dly,

2dly, *To preserve men* in their Estates, *and secure them* in their lives and liberties: for if it were not for just Government, no man would have more certainly in his own, than power will allow.

3dly, *That vertue should be cherished*, and *vice suppressed*.

4thly, That *all* accidents and events, all counsels and designs *should be improved to the publick good*.

All these ends are manifestly answered by the Lives and Practises of the *Quakers*; for they do not Oppress, nor Defraud, nor cherish Vice, but do *good to all*, their Principle leading them to do to all as they would be done unto. And therefore they do the Magistrates work for them, in giving good Example, both in Life and Doctrine, unto all People with whom they converse; whereby the Magistrates work is done to their hands: And therefore in Justice they ought to have Liberty of Conscience, the Ends of Government being answered by them, both in Doctrine and Practice; while the generality of People are either Oppressors, or by their Greatness and Violence do stop the Passages of Justice, or do wrongfully take away the Estates and Liberties, and sometimes the Lives of others, or that do cherish Vice and suppress Vertue; and it is the end and design of many to improve all Accidents and Events, Counsels and Contrivances, to a selfish Interest, and not to the publick Good: all which encrease the Magistrate's Work that rules for God, and layes more burdens upon his back, as well as they imploy his hand to draw the Sword, if he bear it not in vain: All which is spared by the *Quakers*, and those that walk by their Principle and Example; but contrariwise, *verus* (as well as *veritas*) *odium parit*; vertuous Lives often gain Prisons, when Vice hath liberty. And this is made good in our day, *Probitas laudatur, et alget*; Honesty is praised by most, but practised by few.

By what hath been said, it may be seen, how the *Quakers* answer the Ends of Government, and therefore may justly challenge the Liberty of their Consciences, to worship God according to his perswasions in their Hearts.

Therefore all Magistrates and Rulers are to consider, with whom Prisons are or have lately been filled: Is it with those that live dishonestly contrary to Law, or honest Livers that answer

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the Law? Are hurters of men in Prison, or at Liberty in Taverns, Ale-houses and Play-houses? let Equity speak. Have you been as willing to turn honest Livers, and those that Answer the Ends of Government, out of Prison upon the Kings late *Declaration*, as you were to put them in upon his *Proclamation* before? Are you as indifferent in the *Quakers* Cases, when they come before you, and willing to do them Justice, and Release them, as Drunkards, Swearers and others that come before you at your Courts and Sessions? if so, What means the lowing of the Oxen, and bleating of the Sheep, whom, as appointed for the slaughter, many of you Fine and Imprison at pleasure, without any legal Tryal by Juries of the Neighbour-hood, which by your Oaths (according to Law) you ought to do. Nay do not many Magistrates now, as *Israel* did in those dayes, when there was no King in *Israel*, *Every man what is right in his own eyes*, as to this People? If he will be moderate he may, and if he will not, he may choose; as if the time were come, that *He who is filthy may be filthy still*, but *he who is holy must be holy no longer*. O Examine, Examine whether it be not so or no; if true, How will you account for these things? or have you a belief that God sees not, and therefore say in your hearts, *No evil shall come unto us?* What, doth God take care for Oxen, and you, who ought to be his Ministers (*to encourage them that do well, and to punish evil Doers*) take no care of his People? Is it not true in this our day, that *Lazarus* finds more favour from the Dogs, than from *Dives* that's clad with Scarlet, and clothed with Purple? What, are Men become Beasts, and Beasts Men? Doth the common People every where cry for Liberty, and are their bowels opened with Compassions unto the suffering innocent People of God; and are your bowels locked and closed, who should be *as nursing Fathers*, and *nursing Mothers* to the true Children? but instead thereof, beat them as Vagrants, and commit them to Prison as the chiefest Offenders, only for exercising their Consciences towards their Father, who sees in secret, and will reward them openly, though others (that should be as Fathers) are without natural affection unto them. Can these things go unpunished, or pass without contoul before God's Judgement-seat! nay sure though

——— *Crimina variis*
Librat in Antithetis, doctas posuisse figuras
Laudatur ——— (as *Juvenal* complain'd of his Day)

yet Rethorique will not cover Vice when God sits Judge.

Therefore, O ye Rulers and Magistrates, take heed what ye do, for God's People are *as the apple of his eye*, and he that hurteth them, God feels the stroak: And if he punished them *that wag'd the head, and cry'd Aha* in the dayes past; how shall you escape, that give them up *to be killed all the day long*, and make them as the Butts for the Arrows of your displeasure to be shot against, although they are such as both answer the Principles of the Law, and ends of just Government, as before is shewed? O let them have Liberty therefore, and lay the Sword upon the Evil-doers, *that Justice may flourish, and the King's Throne be established in Righteousness*, before he comes, that *shall come, and will not tarry*, from whose Presence no Rock nor Mountain, Cave nor Den shall be able to hide you; but then they, whom you now Oppress and Persecute, shall have their Cause pleaded by him, and receive Justice from him, and they shall ascend in Triumph, Power and great Glory, in the sight and veiw of their Enemies; Even so come Lord Jesus, come quickly, Amen.

Four Queries concerning Government.

First, *Whether the Magistrates in all Nations, do not hold their Authority and Power over their Subjects, under God, the Supream Lord of all?*

2dly, *Whether God hath not Authority over every man; and whether his Authority and Power be not greater, than the Power and Authority of men one over another?*

3dly, *Whether the Magistrates, commanding any thing contrary to what God commands in the Heart, keep the true bounds of Government, and Exercise their Authority in true Understanding and Righteousness; or whether in so doing they do not erre in Judgement, and misguide the reigns of Government?*

4thly, *Whether the Governments of this present world, are so managed*

naged, as that God may also govern the Hearts of men according to his Will and Pleasure; or whether they are so managed, as to interrupt the Laws and Power of God's Spirit in the Conscience?

Surely man was made by God, and the Place of the Highest is under God, and their Government should be in his Wisdom and Righteousness, that God might have respect and authority in the Hearts of Men, and exercise the Government of his Spirit therein, with the encouragement, and not with the contradiction of the outward Authority; which might easily be in all Governments, were the Principle of Reason subordinate and subjected to the Principle of Life, and did not take upon it to govern without or against it. This would set all streight, both in the Governours and in the Governed. And this is my Prayer to God, that God would spare men, but strike through Principles and Spirits; that Righteousness might be brought forth, and the Image of God exalted in man, and Unrighteousness subdued and subjected: for alas, Unrighteousness and Cruelty is uncomely in man, and makes even those miserable, who seem most to thrive and prosper by it. O that these things might be considered and weighed in an equal Ballance: For why should man strive against the Will of his Maker, who is too strong for him, as all that have contended with him, have afterwards been forced to acknowledge.

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THE END.